Pacific School of Religion
Berkeley, Calif.
FEB 22 1918

THE PACIFIC

Pac Theo Sem
Reading Room
2223 Atherton st

VOL. LXVIII. SAN FRANCISCO AND BERKELEY, FEBRUARY 14, 1918. No. 7

As froth on the face of the deep,
As foam on the crest of the sea,
As dreams at the waking of sleep,
As gourd of a day and a night,
As harvest that no man shall reap,
As vintage that never shall be—
Is hope if it cling not aright,
O my God unto Thee.

—Christina Rossetti.

THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

W. W. Ferrier, - - - - - - - - **Editor**

2716 Hillegass Avenue, Berkeley.

THE GOD OF THE NEW AGE.

Has the world war made all theology obsolete? We are led to ask this question because of the following in a book **(The God of the New Age; Pilgrim Press, Boston, 60 cents net)** by Eugene W. Lyman, D.D., Professor of Philosophy of Religion and Christian Ethics, Oberlin Graduate School of Theology:

"A theology whose chief asset is simply the divine immanence and the naturalness of the divine working will not do today—and still less will a theology do that has never made any attempt whatever to reconstruct itself for modern needs."

According to Dr. Lyman, the theology of today is not quite obsolete, but it will be very soon if it does not reconstruct itself for modern needs.

In this little book of forty-seven pages, Dr. Lyman sets forth what, in his judgment, it is necessary for the Christian Church to believe about God if it is to have any vital message for the sore need of our times.

He believes, first of all, that as we look forward to the New Age, it will be more and more evident that the God of our deepest and most Christian experience is a **creative personality**—not simply a God who created long ago, but also a God who is creating now. It is pointed out that not only has the idea of God's personality been rejected often by philosophy, but that theology has frequently been unwilling to give it the central place—the place it should have.

"But even where men have kept the idea of God's personality, as theology has done for the most part, they have lost the idea of his creativeness as a present fact and vital experience. God has been thought of as having created long ago, but as having no more creative work to do. He has been conceived also as having done his thinking in the ages past, so that there is no new thinking for him now. His revelation, his plan of salvation, his immediate action in human history have been represented as consummated in bygone centuries. And this has meant that, even though God was thought of as a person he was not realized as manifesting in the midst of our present time that highest attribute of personality—creativity."

But men at this tragic moment in history—the thought further is—in the agonies of this awful world war, yearningly though doubtfully hoping for a New Age, need a different kind of God from that depicted by these philosophical and theological speculations. "They need a God who is acecssible, who can enter into the most intimate relations with them and who can help mightily."

If God is immanent in nature and history—and Professor Lyman is of the opinion that this way of conceiving him will still be needed—it must not be "merely as the atmosphere of a dwelling which takes on all the pollutions exhaled by the men within, but as the organizing genius of a vast workship who is transforming raw material into a structure the lines of which are only beginning to appear, but which shall yet prove to be strong and beautiful and abiding."

Beljeving that the world needs that God whose very nature is creative personality, as shown by the New Testament and by our deepest moral experiences, and that the present world crisis is driving us back to a vital principle often obscured, Professor Lyman sets forth some of its most practical meanings. One of these is that God is sharing in all the productive toil of the world. "Everywhere that real values are produced, where crude materials are being transformed into useful and beautiful things and where lives are being moulded into strong and supple characters, there is the creative personality of God. And more than this. He is adding to all human productive toil the vastly greater energy and patience and skill which belongs to his vastly richer and more creative thought. That is why the laws of nature and humanity co-operaate so unfailingly with the workman, the scientist, the teacher, the physician. God works with us as well as in us; he not only inspires our hearts but he renews all our resources, and his mighty persistent endeavors are always projecting themselves ahead of our weaker and more intermittent strivings."

We are led on in thought now to what is a real substantial hope and a challenging task. God is not only a creative personality, but he is constantly summoning us to creative personality also. "If God is a creative personality, we as sons of God are to become creative personalities, too. And unless we do, God himself is limited in what he can accomplish. A commander-in-chief, who has a vast strategy to work out is conditioned upon the morale of his men. The head of a great educational system is conditioned for his success upon the co-operation of his teachers. So God is conditioned, in his supreme spiritual purposes, upon our becoming co-workers with him. God has not brought us into a world that was finished precisely according to his mind before we came upon the scene. But he has brought us into a world that itself was in the making. And that was the only thing he could do, if he were to make us truly sons of God, sharers with Him in his creative work. And this, says Professor Lyman, shows us why the New Age should be to us, even in the midst of a world war, both a real, substantial hope, and a challenging task.

"It is a substantial hope because God is even now putting forth all the creative energy of his being to bring it to pass. It is a challenging task because we are called to be co-workers with him, joint creators in his great enterprise."

But further still does Professor Lyman lead us. He puts alongside the thought of God as a creative personality a conception which comes still closer to us in these days of world-wide pain. This is, that the God of the New Age is a **dauntless Saviour.**

Though the idea of the Saviorhood of God reaches as far back as the Second Isaiah, and even to Hosea; though it enters into the core of the teachings of Jesus; though fundamental for Paul, though Christianity has always found the consummate expression of this great truth in Jesus' personality and deeds, in his life and in his death,—nevertheless, Professor Lyman expresses the fear, if not actually the conviction, that the Church has so conceived the Saviorhood of Christ as well nigh to lose sight of the Saviorhood of God.

"Instead of seeing in Christ the matchless embodiment of what God is always doing wherever human helplessness and sin present themselves, the Church has tended to find in Christ God's sole saving act, sufficient, exclusive, and isolated. But according to such a view there is no new saving work that God is doing in the face of this present world disaster. His work of salvation, we are often told, was completed long ago; and we of this late age are to do nothing but assent to that fact and learn to acquiesce in the mysterious providence of our present pain. It is as though a skilled physician should perform one miraculous operation and leave men to the study of the record of it as the sole means of healing for all their manifold diseases, instead of always practicing his healing art, and being instantly ready to attack and to conquer any new malady."

But such ideas, it is evident, limit rather than magnify the Saviorhood of Christ. They mean practically that God's most intense saving activity came to end when Christ died on Calvary, and that all that he is doing now is to point back to the provision then made for our salvation. "Whereas in reality Christ so brought men into relation with God that his saving work is finding expression in ever more manifold and powerful forms."

We ourselves are genuinely saved, the thought is, only as we in turn become saviors; and the Church, if it interprets the God of the New Age to these times, will become more and more a training camp for saviorhood.

Sore indeed is the need that the Church rise to its responsibility, says Dr. Lyman. "It seems scarcely less true today than nineteen centuries ago that ' the whole creation groaneth and travaileth in pain until now, and with earnest expectation 'waiteth for the revealing of the sons of God.' "

But on further still does Dr. Lyman lead us. In order that the creative personality of God and his dauntless saviorhood may have their full meaning, he stresses another aspect of his nature: "God cannot bring his great evolutionary processes to a climax in the creative personality of man, and eliminate the evils that beset so fine and lofty a result, except as he produces a coherent and healthful human society." Accordingly, the God of the New Age is also **the builder of a brotherly and progressive social order.**

A final affirmation is that the God of the New Age is a **Universal and Eternal Good Will.**

On the closing pages of his book Dr. Lyman considers some of the dangers in the idea of a "finite" God. One is that we shall call God finite in order to be able to assign the evil of the world to cosmic forces outside of God, which means, he says, that we find the source of evil outside of man as well. "Now how evil can exist in a world that is the work of a good God is an age-long problem, for which no formal reasoning, but only a personal victory of moral faith, can find any adequate solution. But this war is teaching us some things that bear upon that problem. When the extent and horror of the war forced itself upon our minds, some of us became unshakable in the conviction that God must not be assigned as its cause, or else we could no longer believe in him. But also, as we try to think the thing through, we become more and more clear that cosmic forces other than God cannot be assigned as its cause. In other words, man must shoulder the full responsibility. It is always dangerous to find the cause for moral evil outside of man, and it is peculiarly so now when man is challenged to seek out and eliminate the causes of war. To assign the war to God is destructive of faith. To assign it to mere cosmic forces is destructive of morals. It remains for men to shoulder the heavy burden of responsibility, and then, reaching out in faith to the eternal God, to free themselves again by working constructively with him for the realization of the New Age."

Hence, he continues, God is not the offspring of cosmic forces, but cosmic forces are the offspring of God. And finally: "A fortnight ago I was in the great Yerkes observatory by Lake Geneva looking out through the telescope at planets and star clusters and great spiral nebulae. There in those infinite spaces was energy illimitable. There was matchless order, the perfect reign of law. But where was the purpose of it all? The great telescope, searching the incalculable reaches of the universe, could give no revelation of purpose. And then I made my way back to the amphitheater where the students of the Middle West were gathered in conference. A student was leading and searching words of challenge to take a brave and self-sacrificing part in bearing the world's pain and building the Kingdom of God were being spoken. Then all heads bowed in prayer. And it was borne in upon me irresistibly that here was the purpose that the telescope could not reveal. Those cosmic forces, I felt, were under control. They themselves are on the side of the New Age because they are in the hands of the universal and eternal good will of God."

SELF-GOVERNMENT DECLARED BETTER THAN GOOD GOVERNMENT.

The Christian Commonwealth, a London paper, representative of the liberal element in Non-conformity, quotes a remark of Sir Henry Campbell on a famous occasion, "Self-government" is better than good government," and states that the saying was echoed recently in a remarkable speech delivered by Mrs. Besant at the Indian National Congress at Calcutta.

This noted woman declared that self-government is necessary to the self-respect and dignity of a people; that it is not a question whether the rule is good or bad; that the greatest injury done to the natives of India by British rule is that it deprives them of the natural instinct of all free peoples, the feeling of inherent right to self-determination, the right to be themselves.

Mrs. Besant declared in the course of her address that the war is for the purpose of destroying autocracy, and to establish the God-given right to self-rule and self-development of every nation. India has seen her soldiers fight for freedom in Flanders, in France, in Gallipoli, in Asia Minor, in China, in Africa, said Mrs. Besant.

"At last she (India) sprang to her feet and cried in the words of one of her noblest sons, "Freedom is my birthright, and I want it. The words 'Home Rule' became her monitress. She claimed her place in the Empire."

Mrs. Besant declared in her Calcutta address that belief in the superiority of the white race had been undermined by the work of the Arya Samaj and the Theosophical Society; that these had led the people back to a sense of the value of their own civilization, to a pride in their past, and had created self-respect in the present and confidence in the future. She declared in that connection that "the unhealthy inclination to imitate the West in all things had been destroyed, that India was no longer looking for boons; that she is on her feet for her rights.

The Christian Commonwealth mentions Mrs. Besant as "the voice of India—a strongly compelling authoritative voice," and declares that her mesasge is one that cannot be ignored.

"The separated self
Grasps all things;
The Universal Self
Contains all things.

CHRONICLE AND COMMENT.

That young educated India is satisfied with Hinduism, the London Times Literary Supplement declares to be demonstrably untrue.

"We still half believe in 'business as usual,' 'profits as usual,' 'waste as usual,' " says the writer of an editorial in the New Republic.

The Continent, an influential Presbyterian paper, remarks that the dread that especially haunts a patriotic heart is the fear that the United States may gradually slip into such a beer slavery as now binds the British government hand and foot. "In Britain against all reason and fairness and decency, in face of increasingly grave food difficuties, the brewers have been granted permission to increase their consumption of sugar and cereals 20 per cent. If President Wilson does not wish to land where Lloyd George is let him defy the brewers now."

Philadelphia is jealously trying to deprive New York of its literary laurels by repeating the old assertion that the city assimilates, but never produces, says the New York Post. "The text for her reproof to New York vanity is a recent book of New York verse in which New Yorkers are slenderly represented. New England has contributed no less than fifteen of those who have sung of the city—among them Whittier, Bryant, Stedman, Aldrich, Willis, Halleck, and Edwin Arlington Robinson. Pennsylvania has contributed eight, or, as the Ledger remarks, "a large number when one considers that they have a great city within their own State about which to write"—among them Henry van Dyke, Lloyd Mifflin, the sonneteer; Florence Earle Coates, Margaret Widdemer, and the American Robert Bridges. Even Richard Watson Gilder was born in Bordentown, N. J., much nearer to Phildelphia than New York. At least three of Indiana's sons have written verse about the metropolis—William Vaughn Moody, Joaquin Miller, and Meredith Nicholson; and the Philadelphia critic is of the opinion that two of our most esteemed poets in lighter vein, F. P. A. and Don Marquis, are rightfully rather Illionisans than New Yorkers. Out of the total of 123 poets included he enumerates only eleven native to New York city, and he characterizes them a little contemptuously—Edgar Fawcett, now almost forgotten; Guy Wetmore Carryl, remembered by only a few, and Joeph Rodman Drake, a very minor poet, the best stanza of whose one remembered effort was written by Halleck."

PRESIDENT BLAISDELL'S TRIP TO JAPAN.

The Pacific mentioned President Blaisdells' departure for Japan two weeks ago, but the following from the last number of the Pomona College Quarterly Magazine will be of interest and will indicate the nature and scope of the trip:

'In the natural course of events a sabbatical year should have come to President Blaisdell in 1916-1917 and afforded him the opportunity for change and rest that his long continued and indefatigable labors for the College demanded. But the "course of events" was not "natural" and the seventh year went by with its usual tasks as well as others unusual. The present year, though opening in the midst of war conditions, seemed to make the President's absence in many ways compatible with the best interests of the College. During the progress of the war plans for the expansion of the College must of course be held in abeyance. To hold its own is, perforce, the ambition which must suffice till the national crisis is met.

"Under these circumstances, the College could be as well left on its course without the accustomed hand at the helm as at any other time. But the year has thus far afforded little but opportunity for wider service, as, for example, participation in the National Council of Congregational Churches, and in the National Conference of College Presidents at Washington in response to the call of the government. In wider service still the remaining months of the year will find President Blaisdell engaged. Doubtless the duties assumed will bring some of the personal pleasure and rest associated with a sabbatical period, but in the main they entail continued and strenuous labor.

"As is by this time measurably well known, the President forms one of a commission of three appointed by the National Council of Congregational Churches, or that branch of it known as the American Board, to visit Japan in the interests of the educational and religious enterprises of the latter. Such commissions sent out from time to time to the various quarters of the globe have been of inestimable value in binding up the great missionary fields with the home base of supplies and indirectly cementing ties of friendship between the different nations and our own. A mission of such a sort to Japan at this time involves special fitness for wide and discriminating observation, and for tactful dealing with problems that present themselves. As outlined by the President in remarks at his farewell reception to the Faculty, the duties of the Commission are of a three-fold nature; first, educational—to gain a first-hand knowledge of the educational institutions of Japan, and especially of those which are under the care of the American Board, and to come into sympathetic touch with the colleges and universities, bringing them the greeting of those engaged in similar work in our own country. Second, and not to be dissociated from the first, to learn the religious conditions of this great nation in its unparalleled modern development, to seek to find how the life of our own nation may be laid alongside of that of this highly civilized nation of the East with mutual helpfulness and to the advancement of Christianity. Third, more indirectly, but none the less emphatically and really, to foster relations of cordiality between the countries represented. Broad as are the opportunities for service to educational and religious interests, here a still broader field seems to open. In this appears the justification, if any other were needed, for absence from the nation in its time of cris. To help extend in the far East a true knowledge of our own position and policy in this great world struggle and the assurance of our sympathy with this great nation of the Orient is surely a service of inestimable value.

"President Blaisdell will incidentally have the pleasure of a ten days' sojourn in the Hawaiian Islands where Pomona College has a large and growing colony of educators, as witness the Mid-Pacific Institute under the guidance of Dr. Robert D. Williams. The itinerary of the Commission includes also Korea and China, so far as the limited time will permit.. It is expected that the President will return in time for Commencement."

THE WEIGHTIER MATTER.

By Rev. A. B. Patten.

We are told in the New Testament that if a man have not the spirit of Christ, he is none of his; that he that loveth is born of God; and that God is love, and that he who abideth in love, abideth in God and God in him. I believe that the man who loves, not only knows God, but that he also ought to know that he knows God. It is the business of the church not to talk about "everlasting twaddle," but to get busy in love and help all men of good will

to know consciously and joyously the good God who has so blest them. Let us be fair with Christ and with his total message; for he not only said, "He that is not with me is against me;" he also said, "He that is not against us is for us." But of course the complete Christian experience will render the full confession of both the lips and the life. And we need to be "complete in him." However, let us not disparage any gift or grace that makes a man or a community at all like Christ. Then when it comes to saying that there is "no better way to confess Christ than in the beautiful ordinance of baptism," not a few of us will have to disagree. Baptism is certainly beautiful, but it is a most inconsiderable sacrament of life as compared with holy character and constructive Christian citizenship. Some of our most lovely Christian disciples, like the friends can get along without baptism; but they would surely not be lovely at all if they tried to get along without righteous and gentility. Let us be discriminating and fair with our scale of values. Christ says that "the weightier matters "are justice and mercy and good faith."

THE NEW CATHOLICISM.

A Sermon by R. B. Whitaker, Pastor of the Congregational Church at Paradise, California.

"Ye shall know the truth, and the truth shall make you free." John 8:32.

There came to hand during this past week a religious pamphlet written by one of the members of that group called "ethical culturists." The writer evidently considered himself a liberal of the liberals. Yet strange as it may seem, the spirit of the pamphlet is far from being liberal. It is the statement of a man who cannot believe that anything good can come out of the churches, an example of extreme (liberal?) intolerance. It seems hard to believe, sometimes, that after 1900 years of the worship of Jesus, men can be so lacking in an understanding of his spirit. The greatest heresy of the ages has been the heresy of the closed mind. Jesus said, "Ye shall know the truth, and the truth shall make you free." But in spite of his words, how many Christians still embrace some sectarian interpretation of Christianity, and then steadfastly refuse to allow the entrance of one particle of light or truth from any other source. The truth of Christ has not yet been sufficiently comprehended to set Christians free from the sin of intolerance.

The chief disgrace of our divisions and sub-divisions is not in the lack of unity, primarily. It is conceivable that men may honestly believe that on the whole the best interests of the Kingdom of God are served through denominationalism. There are those who think that we shall always have, and always need, a Roman Church, an Anglican Church, a Protestant Church, and a Liberal Church. But the disgraceful part of the present situation is that so many in each of these various forms of faith think that God has given to them a corner on his truth. And believing this, they steadfastly shut their hearts and minds against truth from any other source. It seems evident to many Christian leaders that what the world needs today is a New Catholic Movement. Using the word "Catholic" in its original sense, it means simply "universal." In the Epistle of Ignatius, Bishop of Antioch, written early in the second century, we are told that "where Jesus may be, there is the Catholic Church." That is to say, the Catholic Church is not the local church, but the universal fellowship of the men and women who stand as a unit in their loyalty to Jesus. Men have been brought to this loyalty by many differing paths. Some have come in the Roman Catholic way, some in the Unitarian way, others in the orthodox Protestant way. But the very fact that each one of these ways, and many others which have not been mentioned, have led men to God through Christ, is sufficient to prove that there is something of vital truth in the teaching and practice of all. No one of our denominations sees all of God's truth, and there is none but what has seen something of the eternal vision. After all, we must come to the conclusion of Jesus that life, not dogma, is first. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven." It is upon these three great convictions, then, that tolerance is based. First, that any faith which brings men to God, has something good in it, worthy of respect and of preservation. Second, that God's truth is so great that no system comprehends it all. Therefore, the man who has found freedom in Jesus, keeps his mind open to truth, no matter from what source it may come. Third, that **always**, life is the fundamental reality, and not mere correctness of intellectual conception and statement. It is upon the conviction of the truth of these propositions that any movement towards a New Catholicism must be based.

It is the Faith, then, of those who believe in the New Catholicism, that the world needs to see a new type of Christian, the Catholic Christian, who has at one and the same time, strong convictions of his own, and yet perfect respect for the convictions of others who may differ from him.

The Catholic Christian must be a man who is not afraid of the truth, no matter through what channel God may give it to the world. If it comes through New Thought, or Christian Science, or Roman Catholicism, or through Quaker, or through Spiritualist, nevertheless let us not be afraid of it. As Christians we have our standard in the life, teaching, and spirit of Jesus. Keeping this in mind as the basis of our judgment of anything which claims to be religious truth, we can face it all in absolute fearlessness. It is the truth in Jesus which makes us free. We are free to be anything or to believe anything except that which is contrary to his spirit. Further freedom than that we do not desire. As we look out upon the world today, we see that there are men of the true Catholic spirit in all of our churches, but at the same time we must confess that they are a pitifully small minority, and in some communions which could be mentioned they are being weeded out as fast as discovered. The Church of God needs a new reformation, a new uprising of the men and women who have learned the lesson that Christian men need never fear truth, and need never fear close brotherly co-operation with all who have learned to love God and to serve their fellowmen in the spirit of Jesus.

A new Catholic movement is needed that the world may come to know a new type of Church, truly Catholic in spirit and in service. When we ask ourselves what Church there is in our modern world which has realized the Catholic spirit, we must again confess that there is none. We all have something left of the old intolerance of those whose religious life is different from our own. The ritualist cannot bear the plain service of the Quaker or the Congregationalist. And the Quaker and the Congregationalist very often are frank to say that they consider ritualism pagan. Why is it that we all have to be so stupid? Cannot we see that God has made men to differ in some of these things? There is nothing necessarily pagan in ritualism, or in symbolism, else we had better dispense with the Lord's Supper and Baptism. All churches have ritual. The difference is one of simplicity or complexity. There is nothing necessarily wicked in the symbolism which the High Church ritualist loves; neither is there in the simplicity which is so dear to the hearts of our

Quaker friends. If ever the world knows such a thing as a real Catholic Church, it will be one which takes account of the differences in education, in development, in temperament, which lead men to worship God in various ways, and which therefore makes definite provision for meeting the need of all. It is true that there is danger in ritualism if it is divorced from the life of a free church. If men are allowed to worship God **only** through certain prescribed forms, then the forms are in danger of being mistaken for religion itself. But in a free Church, providing all types of service this danger would be overcome. As a matter of fact, the more simple formalism of our own churches has its perils. We can never have a well-rounded Christianity unless it includes all types. We need each other. Every type of Christian expression in worship and in service will be kept more wholesome by constant, close fellowship with all of the other types. The same principle holds in connection with our intellectual interpretation of the faith. The New Catholic Church will never be afraid to embrace in its fellowship men who hold to varying interpretations of truth. Recognizing life as first, and dogma as a secondary consideration, the new Church of God, which is some day to be, will demand of those who seek membership, simply moral devotion to the task of living as sons of God, and as brothers of men, in the spirit of Jesus. In such a fellowship we shall all "grow in grace, and in a knowledge of our Lord and Savior, Jesus Christ," ever finding fresh stimulation, and ever seeing new aspects of truth, because of our close brotherly fellowship with others whose lives are devoted to the same great loyalty, and yet who intellectually may live in a world quite remote from ours.

The question for the present is, Are there any churches, either local organizations, or denominations, which dare make the great venture? Is our own communion courageous enough to really come out frankly before the world and proclaim that it is going to make a real endeavor to become more Catholic in spirit? Do we dare not merely to tolerate the Quaker and the High Churchman in our midst, but also to make definite provision in the services of the Church for the satisfaction of their spiritual need? If not, then we have no right to call ourselves Catholic. All over the world, Christian men are longing to get together. What is it that keeps them apart? Is it not the lack of the Catholic spirit? Is there a greater service that we can do for our faith, than to lead men on into the freedom of Christ? Friends, let us dare to be pioneers. Let us venture to make our church an exponent of the New Catholicism. Church unity is like world peace. It is something which cannot be imposed from without. It must come about through a real change of heart and spirit. If all our churches could by any possibility come together under present conditions, such a move might produce union, but it could never bring real unity; and union without unity would be a curse and not a blessing. At the present moment the greatest service that we can perform is to make our own Church one which is truly Catholic in spirit, in outlook, and in service. Each one of us has often joined in saying, "I believe in the Holy Catholic Church, the communion of saints." Let us prove the sincerity of our words by our deeds.

"Each slew the other, and himself was slain,
Life living upon death.
The fair show veiled one vast, grim conspiracy, of
mutual murder, from worm to man,
Who kills his fellow-man."

A moral, sensible and well bred man
Will not affront me, and no other can.

—Cowper.

"A RAINBOW CHURCH."

A Petaluma daily paper of Monday of last week stated that the Rev. F. F. Farrington created a sensation in churh circles when the previous Sunday evening he spoke on the topic, "Will the War Give Us A Rainbow Church?"

"To show that he was in earnest Mr. Farrington, who by the way, is noted for his progressive ideas as well as his utter lack of fear at all times, read the following conditional resignation which had been filed with the church officials several days prior to his sermon:

Resignation Under Certain Conditions.

To the Trustees of the First Congregational Church of Petaluma, Cal.

Dear Sirs and Brothers:

"Next Sunday I will preach on the following theme: "Will the War Give Us a Rainbow Church?" This is to be a sermon in which I advocate either a Federation of Protestant Churches, or a union of the same. Believing that this is the ideal generally, I also believe it is the ideal locally. I want the people to whom I address this message, to know that I am serious and mean what I say. With this in view, and the possibility that my presence and position as pastor might in some way retard any action toward this ideal, I submit my resignation, under the following conditions:

When the Protestant people of Petaluma, representing at least four Protestant churches, meet with authority to act, to this end, of uniting their churches under a form most acceptable to the majority, then my resignation may be considered in force. It will be understood that my services terminate thirty days after such action. It is often found that when people come together to consider Union or Federation, their consideration of their ministers, holding their respective pulpits, is found a real obstacle in the path of progress. To make it easier and remove any difficulties of this nature, I would be glad to "step down" so that they might feel free to consider this vital matter. If no such action is taken within one year from date, this will be considered void. Yours for a United Protestant Church."

Excerpts from the Sermon.

The war is showing us the value of essentials. Will it show and teach that lesson to the church?

The war is teaching the lesson of economy as against waste. Will the church learn that lesson?

The war will not destroy Christianity, but formalism.

If an efficiency expert should come to Petaluma he would tell the Protestant churches to unite. This would eliminate waste. Instead of six or seven gas, fuel, light and numerous other bills we would have two or three.

Somewhere in France there is a Rainbow Division made up of boys from different states in the Union. Boys from the South, North, East and West; Democrats, Republicans, Socialists, Progressives, etc.; Jew, Gentile, Roman Catholic, Protestant, free thinker. They sleep under one roof, eat at one table, fight one common enemy, they are united. That is something Protestant churches cannot say. We sing:

"Like a mighty army
Moves the Church of God,
We are not divided
All one body we."

But it is not the truth; we are divided.

Some one says, "But we are one in spirit." Did you ever hear of a husband and wife "one in spirit" living apart?

The Y. M. C. A. is a great melting pot, religiously. Common sense and war have done more in a month than committees or country would do in a hundred years.

Under one Y. M. C. A. roof, one Sunday, the Roman

Catholics held their Mass, the Episcopalians their Holy Communion, and Protestants of all denominations held their service.

The "Y" is demonstrating what the church can do when it unites in forces.

Dr. Lynn White said "I do not know what changes this team work to meet an emergency will bring about, but we must never go back entirely to the old divisions."

Don't talk denominationalism to the soldier when he returns for he will say, "You all look alike to me."

The Protestant churches are calling upon the nations to come together. Are they willing to do the thing they advise? How can we preach against nationalism when we are not willing to give up our denominationalism?

I can see no good, in keeping a paid man in any camp to represent any denomination as such. It belongs to the last century.

To what denomination does John R. Mott belong? Who knows and who cares. I don't. I know he is a man of God and a Christian gentleman.

There is about $105,000 worth of Protestant Church property in Petaluma. One $50,000 plant fully equipped (which no single church can afford), would be possible and have $55,000 for benevolent purposes.

This is not a theory—it is being done.

I have met people who voted the Democratic ticket who did not know why they did it, unless it was for this reason, that their fathers were Democrats. That is true with the church. I will dare say twenty-five per cent of our church people do not know their church history. Their parents were Congregationalists, etc., but we are not to cling to the past, but to the day in which we live.

The present day with its needs, demands Union at once. He who hinders it is wrong, and not in touch with the times, and spirit of Christ.

We all believe in the Bible.
We all believe in Jesus Christ.
We all believe in the Holy Spirit.
We all believe in the Communion.
We all believe in righteousness.
We all believe in Heaven.
We all believe in sin and the consequences.
We all believe in Missions.
Sentiment is the only thing that holds us apart.

HIGH CHURCH OR LOW?

Creeds or Confessions! High Church or the Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Saviour Jesus.
I think to all or none; not curious creeds
Or ordered forms of churchly rule he taught,
But soul of love that blossomed into deeds
With human good and human blessing fraught,

On me nor Priest nor Presbyter nor Pope,
Bishop nor Dean may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let prideful Priests do battle about creeds,
The church is mine that does most Christlike deeds.

—Professor Blackie.

The foe that strikes thee,
For thy country's sake
Strike him with all thy might;
But while thou strikest,
Forget not still to love him.

—The Emperor Mutsu Hito of Japan.

CHRISTIAN SERVICE.

By William C. Allen.

I know a young women who, had she so desired, might have entered into fashionable life with all possibilities that money, social position and superior education could afford. But she was a Christian and her parents had brought her up with ideals of service. So she preferred to teach school where her Christian talents could influence many young people for good. Was her choice not a wise one?

When in Korea I met with a missionary who years before as a young man had keenly felt that God was calling him into service in that distant land. But apparently there was no opening for him there. He finally decided that he would accept a position as missionary to India, wrote a letter of acceptance and, in New York City, walked to the letter box to post it. Just as he was about doing so he heard behind him a voice in clearest accents: "But what about Korea?" He looked behind him but no one was near. "This is very strange," he said to himself. "I will wait." Instead of mailing his acceptance he walked over to the office of the Missionary Boad working in Korea; when he entered the elderly secretary, holding a letter in his hand, remarked, "If ever there was a coincidence in the things of God, here it is. I am holding in my hand a letter from a young man whom we had expected to go to Korea, but in which he informs me that he can not go. Just as I read it you, who want to go to Korea, enter. Secure your medical examination and if everything is all right, we will send you to Korea." Soon he was en route for that strange land, and for thirty-two years previous to my meeting him his service had been wonderfully blessed. His was an instance of the fact so often seen that when God calls up into a definite service He is sure to open the door.

Much observation in many lands has conclusively proved to me that the day of Divine guidance is as bright as ever, but that we must consent to be led by God when He has service for us to perform.

God often leads His children by His providences. Very often we are obliged for a season to walk by faith and not by sight. There may be the willing mind, but not the immediate sense of the Divine guidance that we crave. We ar perplexed. The earnest followers of Jesus are humbled by such experiences. Frequently these tests of faith are impatiently met. We nervously feel that we must get at something. We forget the possibility of excellent work being sadly misapplied in the great harvest fields. Our finnite comprehension fails to understand the vast range of the operation of God and His deeper purposes with respect to others and ourselves. He may have other plans for us. His desire to secure our willing service is much greater than our ability to serve Him. Under such conditions the best thing we can do is to wait. We read of how Paul, in obedience to the Divine Spirit, waited until he heard the call from Macedonia: "Come over and help us." Then he went forward. Europe heard of the risen Savior. In proportion as Christ's people permit Him to control their activities will the efficiency of their service for Him be increased.

The ways of contributing spiritual help to others are limitless. Perhaps the daily Christian life is the best of all. "They that turn many to righteousness shall shine as the stars forever and ever."

San Jose, Cal.

My spark may grow greater by kindling my brother's taper, and God may be glorified in us both.—Jeremy Taylor.

CHUMS.

By LaRue C. Watson.

When I was just a little boy
My father played with me;
And O, it was the greatest joy
That ever there could be.

We rolled together on the floor,
And tumbled on the bed;
I learned to love my father more
Than marbles, top or sled.

When I a little bigger grew
He taught me how to swim,
To fly a kite up in the blue,
Make whistles from a limb.

My father was the greatest chum
That any boy could find.
I always felt that I could come
To him to free my mind.

He taught me how to honor God,
And honor parents, too.
He sometimes had to use the rod,
As all good fathers do.

He was my chum in every mood—
When doubtful, grave or gay:
I wish that ev-ry father would
Be chummy just that way.

Dear fathers, do you know the joy,
The duty it is, too,
Of chumming with your splendid boy
In all that he may do?

Does Charlie ever come to you
With what is on his heart?
In ev'rything your youngsters do
Have you a vital part?

Yes, stocks and bonds, a business good,
Big crops of grain, I ken,
Are fine, but worthless sticks of wood
Compared with crops of men.

WHAT THE PASTOR OF FIRST CHURCH, SAN FRANCISCO THINKS OF THE LOCATION OF THE CHURCH EDIFICE.

Last Sunday First Church calendar had a few lines from Mr. Stauffer under the caption: "A Letter from Mr. Stauffer to you," from which we quote:

"After four months' observation, may I say that if I were asked as a preacher of some experience to select a site for a down-town church in San Francisco, I wouldn't go a block from Post and Mason Streets.

"Think of the chance to minister to the travelers of the Continent. Could there be a better spot?

"I would build an auditorium with a basement plant, just as you did. The Edifice is there, and paid for."

These words were prefatory to a few others relating to the canvass now being made to get the necessary funds pledged for current expenses and benevolences. One member we note agrees to pledge fifteen dollars a week if two others will do the same.

DR. KLOSS ACCEPTS CALL TO PASTORATE OF PLYMOUTH CHURCH, OAKLAND.

We quote from his letter of February 7 to the members of the church and congregation:

"I accept the call to be your pastor in the same hearty spirit with which it is tendered.

"Since the first Sunday of my arrival in Oakland I have been singularly interested and attracted to Plymouth. The unfailing courtesy and consideration which have been accorded to me, the warm-hearted hospitality, the ready response to the work I have attempted to do, and best of all the spirit and unanimity of the call, together construe an imperative which has overruled my former plans.

"Let us hope and pray that together we may realize the greatest joy of our lives in serving this community and bringing to pass here an achievement commensurate with our opportunity.

"Chief of all let us come to a new realization of our dependence upon God and with consecration and a spirit of loyalty to our Master, to one another and to Plymouth let us go forward."

The announcement last Sunday of the acceptance of this call and the reception into fellowship of fifty-four new members must have made that an especially joyous Sunday in Plymouth Church. Twenty of the persons welcomed last Sunday came on confession. It is expected that many more will be received on Easter Sunday. The membership at present is 944.

When at the Monday ministers' meeting Dr. Kloss stated that he had accepted the call to the pastorate of Plymouth Church there was hearty applause. Dr. Kloss has had royal welcome among his ministerial brethren since he came to Plymouth as a supply for a few months and a large place will be his in all hearts as he goes on now a permanent co-worker.

A FIRST CHURCH PASTORAL MESSAGE.

The Rev. Byron H. Stauffer of First Church, San Francisco, began systematic pastoral work last week—the idea being to see in their homes or places of business as soon as possible all the members of the church and congregation. Wherever a call is made Mr. Stauffer leaves a printed message from which we quote two or three paragraphs:

"In beginning my pastoral work in First Church, I desire to express my appreciation of the unbounded cordiality extended to me and my family since our arrival among you last October 1. In your efforts to make me feel at home among you and give the new pastorate an auspicious beginning, nothing has been omitted.

"I must also mention the loyalty of the people in supporting the services during these opening months. Nothing has so touched my heart as the hearty co-operation and good will of the worshippers. I have felt your sympath come to me from the pews, sustaining me.

"On coming to my new work, I found several bodies of faithful workers whose interest was centered in one or more of the various societies of the Church. With such groups of earnest gleaners, whose numbers are being increased by constant recruits, I am sure that the organizations will go on successfully.

"Now, as I am beginning to go among the homes of the people, I do pray that I may be a shepherd of this flock over which The Great Shepherd of the World-wide Fold has placed me. As time goes on, I crave a place at your hearth and in your heart. If I can be of any assistance in

any way, call on me. Do not falter in seeking or in giving counsel."

Other things follow, all of which show that the new pastor of the Old First Church is seeking most earnestly to make himself and this historic church of large usefulness in San Francisco.

REDLANDS.

The annual meeting reports show the best record, financially for many years, despite war demands which have been generously responded to by the members of the congregation and the fact that the navel orange crop is a failure this year. The long-lingering debt has been cleared, new heating plants installed in parish house and parsonga.e The total raised for home expenses has been about $12,600 and that for various benevolences in excess of $5000.

The recent Every Member Canvass yielded a gain of 30 per cent in the number of pledges for expenses over last year and of 50 per cent in the number of pledges for benevolences, the budgets for both being considerably oversubscribed.

The 24 members added during the year just equal the losses by death and removal, leaving the membership at 584. The Sunday School shows gratifying growth over the enrollment of last year. An Intermediate C. E. Society for high school boys and girls has been added.

The church has taken over the responsibility for the work maintained for many years in the neighboring Mentone field by the Congregational Church there. This church has recently been disbanded because of changes in its district after long years of heroic service. The Redlands Church is to be the residuary legatee of the responsibility, members and interests of this church whose property is to be turned over to the Congregational Conference of Southern California.

A large, vested choir is a feature this fall. Forty-seven names are on the church's honor roll for national war service.

Everybody notes the splendid sprit of harmony and enthusiasm in the church. Rev. H. C. Ide is just starting his second year of ministry.

POMONA.

For a number of consecutive weeks Pilgrim Church people have enjoyed the uplift of rare musical services on Sunday evenings. January 20th the Pomona College Choral Union gave Handel's "The Messiah." January 27th, Hall's Jubilee Singers of Los Angeles presented a program of exceptional merit, consisting of jubilee songs, and readings from Paul Laurence Dunbar. February 3rd the quartette from the First Church, Los Angeles—Mrs. Edith MacDowell, soprano; Madam Hesse-Sprotte, contralto; G. Hayden Jones, tenor; and Henry P. Page, basso—were heard in a program of choice sacred numbers, and the Pastor of Pilgrim, William Orr Wark, gave a tender address on "Prayer." February 10th the Male Chorus, consisting of fourteen voices, connected with Pilgrim Church, Los Angeles, gave the musical program, and the pastor of the Los Angeles "Pilgrim," Rev. A. H. Weitkamp, gave a brief address. In exchange the quartette and organist of Pomona "Pilgrim," with the assistant pastor, went to Los Angeles and conducted the service at "Pilgrim" there.

Over one hundred women were in attendance at the "all-day meeting" of the Woman's Auxiliary on Tuesday, February 5th. At the missionary session in the afternoon, Mrs. Ida Vose Woodbury gave an address on A. M. A. work that was far above the average in quality and helpfulness.

FIRST CONGREGATIONAL CHURCH, RIVERSIDE.

At a meeting last Thursday evening in the Presbyterian Church, to discuss the joining of the Congregationalists and Presbyterians, for the period of war, the question was indefinitely laid aside until such time as further discussion may take place.

Rev. A. J. Thompson of Brantford, Canada, is supplying for the month of February.

Last Sunday morning Mr. Thompson was greeted with a large audience. His topic, "Social side of Religion." Mr. Thompson developed his theme in a very interesting convicting and convincing way. The three-fold side being, Fellowship, Comradeship and Partnership.

In the evening the choir rendered the sacred cantata "Daniel" under the direction of the leader, E. G. Eardley.

NOTES AND PERSONALS.

At the meeting of the ministers in San Francisco next Monday, the Rev. E. A. King, of San Jose, will give his stereopticon lecture on "The Life of Christ"—one of great acceptance wherever given. He has an exceptionally fine selection of pictures.

The Congregational representative at the Church Federation Building at Camp Kearny near San Diego, is Rev. H. B. Mowbray, pastor of the First Church in San Bernardino. He is desirous that the churches send him names, together with regiment and company of boys who are members or affiliated with Congregational churches. Address in care of Y. M. C. A., Administration Building.

Much interest is being aakened by a course of lectures which is being given by Dr. James M. Campbell at the Divinity School of the University of Southern California on the subject of "The Second Coming of Christ—a Message for the Times." On Wednesday evening last he gave an address at the mid-week meting of Trinity Temple Church, Los Angeles, on "Religious Changes After the War."

Secretary Hinman has arranged an itinerary for Mrs. Ida V. Woodbury, of the American Missionary Association, which provides for seventy addresses in this part of California, in Oregon, and in Washington, ending at Spokane. We desire to say to all the readers of The Pacific: Hear this gifted woman! Mrs. Woodbury is a feminine Puddefoot; or, Puddefoot is a masculine Woodbury. Some words in appreciation of her address given in First Church, Alameda, Thursday evening of last week, will be found in the report of the Quarterly Meeting of the Woman's Home Missionary Union and the Woman's Board of Missions for the Pacific, written by Miss Benton, the office secretary of the W. B. M. P.

The Oberlin Alumni Magazine had recently this note: "Dr. Frank Foster who was Prof. of Church History and Positive Institutions in the Seminary from 1884 to 1892, and later held a Professorship in Olivet College, Michigan, has been appointed by the Michigan Congregational Conference to have charge of a three years' course of study for licentiates who have not had a regular Theological Training. The course is intended primarily for residents of Michigan, but is open to persons from other states. Dr. Foster has returned to Oberlin and bought a home on Forest street, that he may do private study. In the absence of Prof. Hutchins, he has charge of the courses in Homiletics." The Ohio Congregational Church News says: "It may be added to this that Dr. Foster is supplying the Second Church, Elyria, in the absence of Mr. Barnard, who is away on Y. M. C. A. Army service. The instructor in The-

ology in this Michigan course is Rev. H. W. Hunt, a former Ohio pastor." Many readers of The Pacific will remember Dr. Foster as Professor of Systematic Theology in Pacific Theological Seminary.

A UNION COMMUNITY FLAG SERVICE IN THE CONGREGATIONAL CHURCH AT ANTIOCH.

The Antioch Ledger for February 2 had an account of a Union Community Flag Service in the First Congregational Church at that place from which we quote as follows:

"If there is one thing the people of Antioch are united upon it is patriotism, which has been demonstrated in many ways since the war began. However, this was never more forcefully illustrated than last Sunday evening, when members of the Congregational and Methodist churches joined together in a union community flag service at the Congregational Church. Not only were many members of the two churches present, but also a number of business men and their wives and others.

"Never before in the history of Antioch have the people joined together for a similar purpose, and a large audience showed conclusively people are a unit in anything having for its purpose the preserving of American institutions.

"A program appropriate to the occasion had been prepared and the young men who offered their lives to make a world democracy possible, were signally honored. * * * *

"The gathering was for the purpose of presenting a beautiful silk service flag to the community, an idea originated by Rev. J. C. Bolster, pastor of the Congregational Church. * * * * **

"The handsome emblem is about 6 by 10 feet, and contains thirty-five stars, under each of which the name of some local young man, who has enlisted, is printed. It is hung in a large frame, and occupies a prominent place near the pulpit, where it can always be seen. That it will be more highly prized in future years there is no doubt. A few names are yet to be added.

"In reviewing the origin of the flag the Rev. Bolster told how the thought of a community service flag, in which all might have a part, came to him a few weeks ago, rapidly took shape and grew, uitil the emblem as it now hangs upon the wall resulted. He also related how the mothers and other relatives of enlisted men spent last Friday afternoon at the parsonage, placing the names of their loved ones on the flag, causing each to feel they had a direct personal interest. Mr. Bolster stated further he had conferred with Father Rourke of the Catholic Church and arranged that the Protestant people should provide a flag for their young men and the Catholic people a similar one for their brave boys, which is to be done as soon as possible. In a few well chosen words, on behalf of the two churches, he presented the flag to the community. * * *

Rev. Harry Pressfield, pastor of the Methodist Church, made a short address, showing the relation of the church to the war and drew striking conclusions of the great conflict, drawing particular attention to the spirit of autocracy and democracy."

CORVALLIS, OREGON.

This growing town, the seat of the State Agricultural College, is adding to its many fine buildings a Congregational Church edifice, which when completed will with the lot cost about $20,000. The enterprise under the leadership of Rev. E. T. Sherman has not been without considerable difficulty, the many Governmental demands upon the people making the raising of money by no means easy. But Mr. Sherman is nothing if not persistent, and following the gleam he has left no stone unturned to realize his heart's desire. Beside liberal giving on the part of his own members, friends in different parts of the state have responded and several churches have made generous offerings. Corvallis is a county seat of 5000 people, with nearly 2000 students at the college, coming from all parts of the state and the coast. Congregational friends outside of the city have felt that untold good may be done through the students, especially those who shall return to the rural communities and there exert their influence. It is hoped the new building will be finished in about a month, and plans are forming for services of dedication in March. The $5000 promised by C. C. B. S. is ready as soon as the balance of $3500 can be raised. Pastor and leading members are canvassing the community, and the hope is money will flow from sources as yet untouched, and if need be from friends who have already given generously. Mr. Sherman has been ably seconded by the charming "Mistress of the Manse," whose influence is continually felt in the loyal constituency so responsive to the leadership of this worthy pastor. Too much cannot be said for the wise and indefatigable labors of Mr. and Mrs. Sherman.

OREGON LETTER.

By George H. Himes.

One of the best known among the pioneer women of Oregon, Mrs. Belle W. Cooke, died at Newberg, Oregon, at the home of her daughter, Mrs. Nettie C. Lee, wife of Rev. George H. Lee, the Presbyterian minister of that place, on January 19, 1918, at the age of 83 years, 10 months and four days. Mrs. Cooke was a pioneer of 1851, and was a niece of Rev. George C. Chandler, the founder of the Baptist College at McMinnville, in 1851. She was married to Joseph Cooke in Portland August 4, 1852, and before and after marriage was teacher in the Oregon Institute (now Willamette University), Salem. She was a devoted Christian woman and was connected with the First Congregational Church, Salem, forty years. In 1896 the family removed to San Francisco, and her home was destroyed by the earthquake and fire in April, 1906. Since then she has been in ill health. Her husband died February 28, 1917, in Berkeley, Cal.

In these days when there is so much excellent work being performed in the interest of the Red Cross, it is well to briefly call attention to the efforts of the Sanitary and Christian Commissions during the Civil War from 1861 to 1865.

On the day that President Lincoln's call for volunteers was issued the women in many cities in the North organized societies for affording relief and comfort to the sick and wounded—specifically to "supply nurses for the sick; to bring them home when practicable; to purchose clothing, provisions, and matters of comfort not supplied by the Government; to send books and newspapers to the camps; to preserve a record of the services of each soldier; and to hold constant communication with the officers of the regiments in order that the people might be kept advised of the condition of their friends."

On April 29, 1861, the Women's Central Relief Association was organized at Coper Union, New York, under a constitution prepared by Rev. Henry Whitney Bellows, D.D., a well known Congregational minister of that time, and a committee was appointed to ask that the association be officially recognized. This was refused, however, but the Government soon consented to allow the commission to act

in an advisry capacity to the medical department and to visit the camps and hospitals with a view recommending sanitary regulations and reforms.

On June 9, 1861, by an order from the War Department, Dr. Bellows, Prof. A. D. Bache, chief of the U. S. Coast Survey; Wolcott Gibbs, M.D.; Samuel G. Howe, M.D.; Prof. Jeffries Wyman, M.D.; W. H. Van Buren, M.D.; R. C. Wood, Surgeon-General, U. S. A.; G. W. Cullum, U. S. A.; and A. Shiras, U. S. A., in conjunction with such others as might be associated with them, were constituted "a Commission of Inquiry and Advice in Aespect of the Sanitary Interests of the United States forces." They were to serve without pay, but were to be supplied with an office at Washington.

Dr. Bellows was elected President of the Commission and Frederick Law Olmstead Secretary. Declining Government support, preferring to remain independent, the mission sought funds from life insurance companies and the people at large. While the response was generous, funds were insufficient during the first year. In October, 1862, great encouragement was given the Commission by the receipt of $100,000 from California. This example created much enthusiasm, so that the receipts increased from $20,000 per month to $200,000. The total cash receipts during the war were $4,924,048. California gave $1,300,000. Next to California the largest amounts contributed were: Massachusetts, $121,928; Nevada, $107,642; Oregon, $79,406; Washington Territory, $20,918; $24,938; New York, $20,741. Even Louisian gave over $3,000. Several foreign countries aided, London sending $36,700; Paris, $13,372; Buenos Ayres, $18,412; Sandwich Islands, $17,955.

Besides the amounts turned into the treasury, large sums were raised and expended by the different branches of the Commission. The value of contributions, other than money, was estimated at $15,000, four-fifths coming from local societies of which there were more than 7,000.

The United States Christian Commission was formally organized by a convention of Y. M. C. A. delegates in New York in November, 1861. George H. Stuart, a Philadelphia banker and philanthropist, was the President, and B. F. Manierre, of New York, was Secretary. While the head office was in Philadelphia, it had branches in the principal cities and towns of the country and its agents followed the armies closely. It supplemented the work of the Sanitary Commission to a considerable extent, and in addition rendered a great deal of distinctively religious service. Its activities for the four years of its existence is thus summarized: Delegates commissioned, 4,859; Bibles, Testaments, hymn and Psalm books distributed, 2,836,801; knapsack books, 8,308,052; bound library books, 296,816; magazines and pamphlets, 767,861; newspapers, 18,126,-002; tracts, 39,104,243; sermons preached and prayer-meetings held, 136,152; letters written by delegates, 92,-321; cash receipts, $2,524,512; value of stores donated, $2,839,445; value of publications donated, $300,000.

Portland, February 10, 1918.

EAST WASHINGTON NOTES.

Rev. Wm. Worthington, of Deer Park, read a strong, scholarly and illuminating paper on "The Parousa," at the meeting of the Congregational Alliance last Monday.

Miss Mary Denton spoke at the same meeting on the missionary work in Japan, with special emphasis on the Doshisha university. She has spoken in several churches in and out of Spakone with special acceptance, creating we trust a new interest in the work so near to her heart, and to which she has devoted a good part of her life.

Rev. George Dalzell, assisted Rev. G. C. Grafton, of Hope, Ida., in two weeks of evangelistic meetings, which resulted in conversions and additions to the church. The evangelistic committee has arranged pastoral revival meetings to be held at Plummer and Worley, Ida., and Vera, Elk and Almira, Washington. Each pastor devotes some time to help another pastor.

The Corbin Park Church, Rev. Geo. Weiss, pastor, is uniting with five other churches of various denominations, in a series of meetings to continue for six weeks, and tot be conducted by respective pastors. The conductor of the singing is the only one paid.

Rev. J. C. Evans and family have moved from W. Seattle to Odessa, and have received a warm welcome from the people. We bespeak for brother Evans a pleasant and prosperous pastorate.

Rev. Wilfred Withington, is making a decidedly favorable impression upon the people of Cheney. The church is confident that he is the right man in the right place and will lead them onward and upward. He preaches to a goodly number of the teachers and students of the Normal School, which has become one of the largest in the Northwest.

The Medical Lake Church is more prosperous than it has been for some time, under the ministry of Rev. O. B. Whitmore. He is also the chaplain of the state hospital for the insane. Plans are in operation for the celebration of the 35th anniversary of the organization of the church by the late Dr. Cushing Eells.

Rev. P. B. Bauer, of Plymouth Church, is to supply the Five Mile Church this year. He is a man who is not afraid of hard work, having been hardened by his Alaska experience. Nearly a hundred have been received into th membership of Plymouth Church during his two years ministry.

Mr. Geo. Orloff, a student at Whitworth college has closed his work with the Glenora Church, and also Rev. George Dalzell, at Pleasant Prairie.

There were eight new members received to the Almira Church, Rev. J. M. Lewis, pastor, last Sunday. They were all adults and included a banker and the superintendent of schools.

A fellowship meeting was held at Vera yesterday afternoon and evening. Addresses were given by Revs. H. A. Luckenback, Geo. Weiss and P. B. Bauer. Refreshments were served by the ladies. In the evening a large and appreciative audience listened to an inspiring sermon by joint missionary Luckenback. He is one of the busiest men in the country, and proves himself increasingly efficient day by day. J. EDWARDS.

Spokane, Wash., Feb. 9, 1918.

THIRTY-FIVE YOUNG MEN HAVE GONE TO THE WAR FROM SALVATION ARMY HOME AT LYTTON SPRINGS.

Thirty-five young men, graduates from the Boys and Girls' Industrial Farm and Home, an establishment governed by The Salvation Army at Lytton Springs, California, have gone to the front, according to a statement by Brigadier C. W. Bourne, who superintends the Home.

These young men were, in their earlier childhood, either committed by the courts of California to the Home, or were found by members of The Salvation Army, uncared for and wholly neglected on the streets of San Francisco or other cities near the Golden Gate. Brigadier Bourne says in every instance the young men composing the con-

tingent of 35 had developed into "manly Christian and loyal citizens."

"When they came to us they were worse than orphans, worse than neglected; they were in imminent peril of becoming criminals. Some of them had parents whom they could not honor; some had parents who were drunkards and worse and none had a home. Now each is honorably serving Uncle Sam. I am proud to be superintendent of a home where waifs are made into useful citizens."

The Brigadier stated that a group of young women who had in their early girlhood become the wards of The Salvation Army because they had no home, were preparing to go to France as trained nurses to serve under the direction of The Red Cross.

"These girls as infants came to us or were sent to us. One has wont a scholarship for the University of California, another is in the State Normal School, and many others are making good. All are noxious to serve their country.

Brigadier Bourne said he declined to call his place an institution or his wards "orphans."

"They are not orphans. The word 'orphanage' should never be used in connection with an establishment where people having Christian hearts are in control. It is an affront to generous sensibility. When they come to us they find a mother, a father and a home. This is why I am able to say that of the two thousand who have passed through our hands in the past ten years, eighty per cent have proved satisfactory.

When you consider the pit from which these were digged, when you study the environment in which they formerly lived, I am sure you will admit that this is an extraordinary showing. There is only one way to win such success and that is through love. But love should be intelligently directed. Understanding this we nave established a system by which the very best use can be made of the natural energy of the boys and girls.

"We do not suppress buoyancy, we direct it. We set it to work. We make use of it. The boys and girls in our home are taught to love God and God's creatures. They are taught to love, not to fear, those who direct their footsteps."

Brigadier Bourne said hundreds of the boys and girls who have passed through the home are now tax payers instead of tax eaters. They are producers as well as consumers. They are defending Uncle Sam, the superintendent said, instead of offending him.

THE QUARTERLY MEETING OF THE WOMAN'S HOME MISSIONARY UNION AND THE NORTHERN CALIFORNIA BRANCH OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The attractive auditorium of the Alameda Church was a pleasant setting for the Quarterly meeting on Thursday last. We could freely rejoice in the fine day after the welcome storm of the night before, which made a good audience possible.

Mrs. Edwards in her devotional service emphasized the necessity of spiritualizing the material world and brought to our minds the dynamic power of the living Christ by whose help alone we achieve this high aim. As an effective close we sang softly, while seated, the hymn, "O Master let me walk with Thee," as a prayer.

The minutes of the Annual Meeting were read and approved, Miss Merriam's skilful touch bringing to mind again the good things enjoyed on that day. The Treasurers' reports of both Union and Branch were followed by Mrs. Bell, the Foreign Secretary of the Branch. She used the figure of the Magic Carpet wherewith to convey us to Africa, India and China, to view our mission work there, reading extracts from letters of Mrs. Cowles, Mrs. Elwood, Mrs. Beals and Mrs. Ellis.

The report of the Thank offering Secretary, Mrs. Browne, read in new department of our work, the receipts amounting to $475 to be divided between the Union and Branch.

Dr. Danner, Secretary of the American Mission to Lepers, who has just returned from a world tour of leper colonies, gave us many facts concerning this little known work. There are over 2,000,000 lepers in the world, the United States having them in nine different states. The contrast between the former inhumane treatment accorded these unfortunate people by reason of the fear engendered by their presence in a community and the present day sanitary colonies where they are grouped together and cared for, often being able to work at some industry which brings them in extra money, was encouraging. While the Catholics have been preeminent in establishing work for lepers, Protestants are now enlisted and are eagerly welcomed by the inmates. One tactful preacher chose this text for a sermon to them, "A merry heart doeth good like a medicine." Through the efforts of devoted workers like Dr. Danner, Congress has passed a law for National Leper Asylums. There are 4,000 lepers in the Philippines care for under the most advanced sanitary regulations. Japan has five Government Asylums which are patterned after the first institutions of the sort in the country established by Christian missionaries. In India the work of that wonderful woman, Dr. Harriet Parker, missionary of the Woman's Board in Boston, was spoken of in highest terms. Notwithstanding her engrossing regular work she has found time to care for the folorn lepers of Madura.

Rev. C. S. Price told of his work in Valdez, Alaska, painting vivid word pictures of life on the frontier; of the sterling qualities often to be found under rough exterior, and the great need of workers for this neglected field. We all paid tribute to the brave doctor who for fifteen years had ministered to the needs of a large and scattered community and who refused to leave for the comfortable "outside" because there was no one to fill his place; a self ordained missionary under no compulsion but a love for suffering humanity.

Supper was served by the King's Daughter's Circle of the Alameda church and during the hour Miss Julia Frazer of the Occidental Board gave an interesting talk on Mt. Hermon and the program for the summer of 1918.

In the evening Rev. C. L. Mears, pastor of the church, led the devotions, followed by Miss Henrietta Brewer who reported the Jubilee Meetings of the Woman's Board of Boston, held last November. It was good to hear what earnest effort on the part of a few devoted women had been able to accomplish in fifty years' time. We were permitted to share in the various activities of the three days sessions through her careful report and felt the thrill of accomplishment when the goals were announced as gained, with the exception of the full number of new missionaries. The Jubilee Fund amounted to $258,000, instead of the $250,000 asked for.

We were glad to have this record of achievement as a background when Dr. R. C. Brooks outlined some of the discouraging facts regarding Congregationalism in the last 20 years. Lack of organization was given as the reason of the slump visible in the matter of benevolences and accessions to the church during an interval of several years. This being recognized by the leaders of the denomination, steps were at once taken to remedy the contributing causes. The Secretarial Conference held at St. Louis in January 1918 was an outcome of such effort and plans were made there by which our denominational life can

be quickened and made more effective. These look to a nation-wide "drive" enlisting all our churches for an every member canvass on a common date, December 8th, 1918. A plan of definite education will lead up to this campaign.

One almost despairs of trying to give any adequate idea of Mrs. Ida V. Woodbury's address, so full of facts, grouped with an amazing effectiveness, racy wit and sparkling anecdote. Those well known problems, the immigrant, the Negro, The Indian and the illiterate mountain white were reanimated under her vigorous treatment and confronted us with new vividness. Three hundred and fifty black babies born every twenty-four hours; could anything be more conclusive as a compelling fact, necessitating some other solution than extermination or deportation. All hearts were touched by the sight of the flag which a dusky Betsey Ross had fashioned out of the bib of her blue apron, a pink petticoat and a flour sack, because she couldn't keep school without a flag and there was none to be had! There was loyal evidence to show that such training in patriotism bore good fruit in the soldiers who have gone out from that little school to serve the flag.

W. B. M. P.

Notes and Personals Gathered at the Directors' Meeting, February Sixth.

The Southern California Branch has set April 9 and 10 as tentative dates for its annual meeting, to be held in San Bernardino. This is a hint to anyone who is planning a trip south, to choose this time for taking it.

The minutes of the Southern California Branch record their fine action in voting to forward $832.30 for the "Special Fund" that the Board asked for last year. This fund is to meet the extraordinary expenses of travel, high cost of living and low rate of gold exchange caused by the war.

Dr. Henry H. Kelsey, secretary of the American Board, led the devotional service, taking as his theme, "The Heirship of the Children of God." He impressed the truth that all men are sharers in the blessings—the pigmy in Africa, as well as ourselves—emphasizing the fact of our common humanity.

Some of the Congregational churches in the Sacramento Valley were visited recently by Miss Edith Parsons. She spoke of the cordial welcome given her by Sunday-schools, societies and churches, and reported the outlook encouraging. Some follow-up work has been done since from the office.

Mrs. Robert S. Osgood recently submitted her resignation as president of the Washington Branch, on account of demands and changed conditions consequent upon the war. The directors of the Branch took no action regarding it, but voted that Mrs. Osgood be given six months' leave of absence or as much longer as she may desire.

The secretary of Young People's Work, Mrs. George Hinman, reports the finely organized work for young people in Washington and Southern California through the state conferences. Washington has taken the step quite recently but has already prepared helpful literature. A meeting to consider some similar plan for Northern California has been arranged.

The recommendation in the Board's annual report that Christmas money, instead of the usual Christmas boxes, be sent to our missionaries, was not overlooked by Mrs. M. C. Durant, Southern California's superintendent of missionary boxes. She called attention to the advice, and the Branch voted that the auxiliaries be so informed. A new auxiliary at Graham has just been welcomed to the Southern Branch.

It was a great joy to the directors to express recently to the member who has served longest on the Board, their loving appreciation of the abiding helpfulness and value of her presence among them. The occasion was Mrs. John Knox McLean's birthday, and the token was a "host of golden daffodils" to commemorate the golden years she has given to the Board during its organization, development and advancement.

The president of the Board, Mrs. Ernest A. Evans, is to spend the last two weeks of February in Oregon and Washington. We congratulate the members of the W. B. M. P., who will have the personal pleasure of meeting Mrs. Evans, and we congratulate the Branches of Oregon and Washington for the inspiration and help which will be brought to their work through the contact with Mrs. Evans' thorough comprehension and consecrated enthusiasm for the work of the Board.

The president of the Utah Branch, Mrs. John Whalley, is serving as substitute teacher in the A. M. A. school at Lehigh, Utah, where Miss Whalley is engaged. She went there to assist in nursing a teacher, a Claremont, California, girl, who proved to have a serious case of scarlet fever. This occasioned a strict quarantine which cut Mrs. Whalley off from all her friends and work. While she can not send letters she is still at her post in the school until other arrangements can be made to fill the place.

A plan of Miss Jeannie L. Jillson, which met with the most hearty approval of all, was announced at the meeting. Miss Jillson, who is home on furlough from Turkey, was preparing to take at Columbia University, New York, a course of study which would be of exceptional value in her future work at Brousa. We had hardly dismissed the matter from our thoughts when the postman called and delivered a letter from her. That letter stated: "It is a time of sudden changes and we do not know from one day to another what is to take place." Miss Jillson had been asked to go with a party of four units under the Red Cross and Armenian and Syrian Relief to Palestine to help in relief work. In the party there are to be ten physicians, ten Red Cross nurses, and ten women and ten men for other relief work. Several of the party are to be missionaries, and the hope is that the work will follow on from Jerusalem and Gaza toward the parts of Turkey in such great need. The journey will take about two months, fifty days by sea, going round the south of Africa to India, then to Port Said. "Can I do anything else but go?" Miss Jillson wrote; and the Board reflected her aspiration. A telegram was sent at once expressing loving congratulations upon the wonderful opportunity for service offered her, though we deprecated the shortening of the time for her rest and recuperation. The party expects to start about the middle of February. Let us keep Miss Jillson in special remembrance that she may be strengthened in spirit and body to meet the gripping tasks that are before her.

Lord, let war's tempest cease,
Fold the whole Earth in peace
Under thy wings!
Make all thy nations one,
All hearts beneath the sun,
Till Thou shall reign alone,
Great King of kings!

—From International Ode by Oliver Wendell Holmes.

The Home.

"SUFFER THE LITTLE CHILDREN."

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him nevermore!

—Trinity Parish Annals.

DO IT NOW!

Do not keep your sublime love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and be made happier by them. The kind things you mean to do when they are gone, do before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without flowers, a funeral without a eulogy, than life without sweetness of love and sympathy. Let us learn to anoint our friend beforehand for burial. Postmortem kindness does not cheer the burdened spirit; flowers on a coffin cast no fragrance backward over the weary way.

Just tramping along o'er the highways of life,
Knowing not what's ahead but still doing my best,
And I sing as I go, for my soul seems to know
In the end I shall come to a valley of rest.
With the sun in my face
And the roses to grace
The roads where I travel, what have I to fear?
What a coward I'd be if I tried not to see
The roses of hope and the sunshine of cheer.

—Edgar A. Guest.

WHY SHE REFUSED.

"No, Marie, I just can't go on the ride, much as I'd like to if things were different," and Emeline's voice almost broke into a sob as she turned her head away.

"I don't see why," said Marie, a bit impatiently, for she was fond of the fun-loving Emeline, though often out of patience with her chum's "old-fashioned notions," as she called them. "Your mother didn't tell you not to, before she went away; and certainly you've earned the right to a little amusement by taking care of this house and family while she's away!"

"So far as earning anything is concerned, I think you're wrong, Marie, dear. I happen to know something of my high-school expenses for this year, to say nothing of room rent, board and clothing, all of which are very expensive items at present—as you, too, know. But it is the fact that I am sure that mamma would not approve of the party as it is being arranged which keeps me from saying 'Yes, and thank you!' Personally, I don't see the harm, as they are all girls and boys from our 'set,' if it weren't for the late hour which the long ride will mean, the supper at some public place and the going without a chaperon. But these are just the points where mamma has her own convictions, and a right to them, and no matter how much I may wish that I could go, I would never question her judgment, nor the love for me which prompts her care, even in such matters."

"And you nearly seventeen, and in your last year of high school!" almost scornfully.

"Yes, dear," laughing; and that cheery, whole-souled laugh drove the shadow of disappointment from her face and the echo of its tone from her voice. "I am that very mature and highly-educated person! Yet, Marie, mamma is at least six weeks older and a lot wiser than I. She knows best, even if she also knows that I'm goose enough to prefer what isn't best nor even proper, according to her social code and standard," firmly, even for Emeline, whose reputation was "like a flint for right."

"It will break up the party, for I shan't go if you don't, though I've no mother to honor by my obedience to her known wishes," said Marie, thoughtfully, almost wistfully, as a tear shone in either eye.

"How I wish that you had, dear! You'd feel, as I do, that you'd rather forego a dozen auto rides or anything which she felt to be unworthy! But come with me, upstairs, and let me show mamma's picture as she was at seventeen. Then we'll see what Bridget's planning for dinner, set the table, and visit until Leonard finishes his nap. When papa comes home, he'll help us forget about the auto ride, for he has so much to tell us about his day in town, the war news, business and other current events."

"How happy you always seem in your home life, Emeline," said Marie, as they went up the broad stairs, their arms interlaced about each other.

"Therefore, the least that I can do is to help keep the home atmosphere free of chill or cloud. You were away the Sabbath that we had the Fifth Commandment for the lesson; but besides making it all very plain, the point impressed on me was when Miss Preston said: 'We may often honor parents as much by refraining from doing something of which they do not approve, as we can by doing something which is sure to have their sanction.' Isn't it so?"—By the Author of "Preston Papers."

THE GOD OF THE MEN WHO DO THINGS.

The cause is all and the triumph naught
To the God of the men who do things;
He scorns the "Don't" and leaves the "Ought,"
The God of the men who do things.
He has one motive and only one,
He loves things doing and loves things done.
As all His battles are fought and won,
This God of the men who do things.

He knows high purpose, He works things out,
The God of the men who do things.

Through the lazy lie and the righteous scout,
The God of the men who do things.
He cares not a whit for the common mould,
He burns the dross to refine the gold,
He cannot be bought, He cannot be sold,
The God of the men who do things.

He hates things weak, He loves things strong,
The God of the men who do things;
In soul or body, in right or wrong,
This God of the men who do things.
He knows there is hope for the men who try,
He sees them fail and He sees them die,
For they will win to Him by and by,
The God of the men who do things.

—Gerardus Post Herrick.

For The Children.

HOW PATTY GAVE THANKS.

Ah, how snug it was in the barn that cold November night! Farmer gray shut all the doors as if it were winter weather, and then went away glad to think that the animals were warm and comfortable for the night. No sooner had the sound of his footseps died away than a cow raised her head and gave a faint bellow.

"News!" said she. "News! Something beautiful happened to me today. It was just before I was turned into the field this morning. Little Patty came running up to me and began to stroke my forehead. 'You good old cow,' she said; 'I had some milk to drink at breakfast and I know who gave it to me, and so I have come to say thank you. Mother told me this morning that this was "Thanksgiving Day," ' and then the dear child put a delicious apple into my mouth and laughed to hear me crunch it! I am so glad that my milk is good and rich. And she thanked me for butter and cream for her papa's cheese, too—the grateful child!"

"You say well, neighbor sow; a grateful child she is." said the farm horse. "I was in the stall just before they harnessed me to take the family to church, and little Patty came to see me, too; and she thanked me for all the rides she had had on my back and in the hay cart, and for dragging the plow and for bringing the flour to the mill. Then, bless her heart, she reached up and gave me a big mouthful of sweet-smelling hay. I tell you, I'll trot my prettiest the next time I have her in the carriage!" Bob gave a pleased whinny as he said this, and, as if in response, a noise came from the sheep barn, and at the doorway between stood a mild-faced sheep, who began to speak in her own way.

"So little Patty went to you too, did she? I can tell you I was surprised when she brought me and the rest of the flock an extra dish of salt this morning. 'This is to say, Thank you, good sheep,' said she. 'We talked about you in the kindergarten, and I know that our worsted balls are made of your wool, and my new mittens, and my flannel petticoat, and my winter coat and dress, and Jacie's clothes, and the blankets, and Oh, so many things!' Then she felt of my wool and patted me. I do hope that my fleece will be a good, heavy one this year, and how I wish that the wool might be used for little Patty!

"Well, well!" said the cow, "the child did make it a real 'Thank-you Day,' I am sure; for, beside thanking me, and Bob, and you, Mrs. Fleecy, I heard the hens saying today that she had been showering corn down for them by the double handful, and saying 'Thank you' for the eggs which they had given her. She told them that she liked eggs for breakfast, and that her mamma made cake with them, too. I wonder what put it into her head to come and thank us all?"

"It was her good little heart that put it into her head, said Bob, wisely; "and I think I know the reason why he came today, for as I was trotting along the road to and from church I heard the family talking a good deal about today being Thanksgiving Day. And when Patty's grandpapa asked her if she knew why Thanksgiving Day was kept, she said, 'O yes! It is the day to say "Thank you" for everything, and that is why I hurried out to the barn this morning.'

"And to whom did you say "Thank you" out there" asked her grandpapa.

"'Why, to all of them," answered Patty—'to Bob and Muley Cow and the sheep and the hens.'

"'Very good" said grandpapa, 'very good indeed, little thankful-heart. I am glad you thought of the kind, useful creatures from whom we get so many things for our pleasure and comfort.' "

As Bob repeated what Patty's grandpapa had said, sober Mrs. Fleecy gave a little caper of delight, and Muley Cow heaved a sigh of deep satisfaction.

It was now bedtime, and the animals began to settle themselves for their night's rest. Mrs. Fleecy went back to her woolly companions in the sheep barn; Muley Cow sank down restfully in her stall; and Bob, after stamping and tramping a few times, bent his long legs under him and lay down upon his fresh straw bedding. But before they went to sleep they spoke again of how happy dear little Patty had made them with her thanks and her gifts.

—Emile Poulsson.

A SILENT WITNESS.

"Mother, why are you hanging a looking-glass there?" asked James, looking at it curiously. "Such a pretty one, too," he continued. "It seems to me, I should want it where it would be seen oftener."

"I want it right here in the dining-room, where it can see," answered his mother, laughingly. "I am putting it here for a witness."

"A witness!" scoffed James. "It can't tell anything."

"We shall see. It will tell your faults to you as well as to others."

"I'd like to know how."

At supper James found that he and his brother Ned were to sit side by side, facing the glass.

"What's that for?" demanded both at once.

"Your father and I think best to have it so," explained their mother.

The boys sat down with scowls on their faces and an air of great injury. Ned happened to raise his eyes, when the ludicrousness of those frowning reflections struck him so forcibly that it provoked a shout of laughter.

"What is the matter with you " growled James, looking up to make an ugly face, when his attention also was arrested by the truthful mirror. His startled stare added so much to Ned's glee that he began to thrust out his tongue at James. The silent reminder brought him to a sudden stop.

"I see you are caught also," remarked his father, quietly.

The boys were silent. The day following, their experiences were repeated with such good results that their mother was beginning to congratulate herself on the success

of her plan. In her absence from home of several weeks, while attending her mother in a serious illness, the boys had acquired the habit of bickering at the table, greatly to the humiliation of their parents.

Their silent witness had been with them two days when their cousin, a bright, manly little fellow, came to visit them.

At dinner Mrs. Lane said, "William, you may sit between James and Ned, where you can all enjoy yourselves."

But, oh how two boys reddened as the mirror showed them how beautifully William's hair was combed and how their own touzly locks looked in comparison! Their mother had remained discreetly silent and allowed them to see for themselves.

Ned spoke first.

"Mother, will you excuse me a minute?"

"Certainly," agreed his mother.

"And me, too?" questioned James.

They returned with shining faces and well-brushed hair and smiled at each other over the changed reflection. If William noticed he was too much of a gentleman to say anything, but three pairs of eyes returned often to the pleasing picture.

'It is nice isn't it?" said Mr. Lane.

"Three good-looking boys in a row."

"Oh," answered William, "I believe auntie had a reason for putting the glass there.'

After William's visit was over and he had returned home, James came to his mother.

"Mother," he said, "your witness is all right. I couldn't understand before, but I do now, and I vote that we keep it there."

"Vote carried by a big majority," shouted Ned.

"Very well," promised mother; "it shall stay with you as long as you want it. A silent witness, but a good friend."—Baptist Boys and Girls.

SOMETIME.

Somtime the Spring will come with softer green
Than ever dared to touch the world before;
Sometime the Guest my soul has never seen
Will pass the threshold of my waiting door.

Sometime the passion of my book of song
Will face me in the eyes of Destiny;
Sometime the Question I have asked so long
Of the slow stars will turn and answer me.

A sail now tossing on the sea of dreams,
Sometime will rest in the broad part of waking;
Sometime the Weaver, that now idle seems,
Will show some splendid fabric of her making.

There lies a light upon the peaks of faith
That makes my heart beat faster as I climb;
And wistfully before me floats a wraith,
The Presence that will walk with me sometime.

—Elsa Barker.

"The sea! the sea! the open sea!
The blue, the fresh, the ever free!
Without a mark, without a bound,
It runneth the earth's wide regions round;
It plays with the clouds, it mocks the skies,
Or like a cradled creature lies."

"Oh, silver trumpets, be ye lifted up
And cry to the great race that is to come!
Long-throated swans, amid the waves of time,
Sing loudly far beyond the walls of the world,
It waits, and it may hear and come to us."

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